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Published by and for the
Huna Research Associates.
Present study: Taro cards.

April, 1960. No. 8. Page 1.
% Max Freedom Long, H.R.A. Editor
P.O. Box 875, Vista, Calif., U.S.A.

A MOST UNUSUAL PERSONALITY is available for our test and mutual comparison purposes in learning to make and to interpret Psychometric Analysis readings. In TIME magazine for March 28, 1960, on page 89, under the heading of the department dealing with EDUCATION, we have set before us the head of a school called "Temple Collegiate School." He is described as, "His Grace, the Most Reverend Monsignor", also bearing the title of "Archbishop John I". This gentleman appears to be another of the self-appointed "teachers" who in some strange way are able to convince numbers of people that they are what they claim to be, and to get a following and the needed financial support to carry on.

The article in TIME, telling the history of this man, William Franklyn Wolsey, 56, amazes and frightens one. The man seems to have had only a sixth grade education. His "degrees" and "ordinations" are of the sort that can be purchased for \$50 with the side gift of a "course" of very odd instruction. This man calls himself the "Master of the Age" and is referred to as "the Living Christ". The whole set-up is so absurd that one wonders how it could exist, even under the much-abused guarantee of religious liberty in these Americas. His school has such poor standing that its graduates cannot go on into regular colleges after graduation. His cult teachings are amusing, if no worse. The Vancouver, Canada, authorities find no way to stop the man, and it would appear that new laws will have to be made to handle such situations.

For our purposes, we need to be able to learn from a P.A. reading what makes such a man. If our continuing research allows us to build a classification of similar men and similar readings, the day may well come when the public can be protected - just how, it is hard to say as yet, but with proper information as to the characteristics of such men, ways can be found to put that knowledge to work. As pioneers of the new testing system, we can only build on the findings of Dr. Oscar Brunler, and work to make the P.A. readings more and more accurate and informative.

Make your reading first, then check with the one I have made and given here. Keep in mind that I may be wrong, and try not to let my reading influence yours. I get: *200* and 274 degrees.

This was not at all the reading I had expected after perusing the article and considering the things the man had accomplished, including his gathering in of an estimated \$1,500,000. Also, I had ex-

ELUNNA VISTAS

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Luna Research Associates,
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R. Max Friedman Long, U.S.A. Editor

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Make your reading first, then check with the one I have made and given here. Keep in mind that it may be wrong, and try not to let my reading influence yours. I test 70% and 25% degrees.

This was not at all the reading I had expected after perusing the article and considering the things the man had accomplished, including his gathering in of an estimated \$250,000. Also, I had not

pected indications of an evil middle self and a degree standing up in the 320 level or higher.

The clockwise leaning and constructively good will pattern of my reading had only its accompanying vertical or "perfect-hypnotic" swing to explain the middle self intentions and drive. I was reminded of other men who have done patently bad things, but who seem by their readings to have considered themselves doing good. We may recall the men of the Catholic Inquisition, some of whom had good will patterns and apparently thought they were doing good in having victims tortured. In my book, "Psychometric Analysis", page 102, I have given the strange reading of Hitler's underling who was very largely responsible for the murder camps and similar things of the time. He was clockwise in will and personality pattern, and the conclusion was driven in upon me that he must have meant well, even when ordering his underlings to murder a great many hapless people. On page 108 of my book I gave the readings I had made of a number of Hindu and other "Holy Men" and "teachers". Almost all of them had (or have) the 12 o'clock or vertical perfect-hypnotic will pattern, and most of them have the clockwise leaning swing to go with the other. Joseph Stalin, (page 94) had nothing but a double-strength perfect will pattern. He gave no accompanying swing, and no personality circle at all. His degree standing of 285 was surprisingly low for a man who had accomplished what he had. We recall that in our reading of Chessman in last months H.V. we found the same perfect will swing, but with it a destructive one at 11 o'clock.

Going back to our subject and present testing, we come to the strong, well rounded personality circle of the low self. This was not, as I had expected, warped or flattened to show mental quirks and irregularities of sorts. But, it WAS COUNTERCLOCKWISE, and would indicate the submerged drive to bad. The degree reading of 274 is so low in the scale that the man could hardly take a better education than he is reported to have been given. He would fall into the level where we find carpenters and mechanics, politicians and many preachers. The only possible way to explain how he was able to accomplish what he has, is to say that his "perfect-hypnotic" will element enabled him to stick with his simple and materialistic plans through a long period, and to exert a sufficiently strong influence on others to cause them to accept him at his own evaluation, believe his "teachings", and become his faithful and tithing followers.

FOR OUR RESEARCH department we are building up the finding that when the will pattern includes a swing to 12 o'clock on the P.A. chart, it is well to watch the individual with care. He may have the power to influence people politically or otherwise, and the determination necessary to carry out schemes detrimental to the good of the public. On the other hand, the scheme may be good if the rest of the pattern is clockwise and so, constructive. However, if the degree level is low, the scheme itself must be measured in terms of the mentality of its originator.

THE LATE EDGAR CAYCE is the second test subject for this month's research efforts. His picture is to be found on page 35 of the May, 1960 issue of FATE magazine, together with an excellent article via a son, telling of the unique work of his father. This work consisted of making a psychic contact with either

a distant person or one right at hand, then diagnosing his ills and telling what could be done to heal him. He did this work in a trance state which he could himself induce or which a hypnotist often induced for him. His contact and examination appears to have been similar to that we put to use in making P.A. readings, but the knowledge of medical and other forms of treatment which would be beneficial may have come from a spirit or invisible form of intelligence. Cayce is reported to have believed that in his trance condition he made contact with the "universal mind", but from this distance in time it seems that such an exalted source of information is to be discounted. Unlike the Filipino healer mentioned in H.V. last month, he did not heal directly or perform bloodless operations such as the removal of an appendix by a process of dematerialization and re-materialization after removal. When Cayce or his wife were seen in his trance condition to need to have an appendix removed, he advised that a doctor operate. The records of his work show that he was often able to discover obscure causes for ills which the doctors could not diagnose, and to describe little-known remedies or mention medical specialists (discovered psychically) who could give the expert help that was needed.

From reading the books about Cayce's work and theories, one may get the impression that he made trance contact with a group of very learned doctors on the invisible or spirit side of life and that they made the diagnosis and prescribed the remedies for him. The "Universal Mind" would seem to be too vast and impersonal to make the doctor-like contacts with patients. There was, also a very sad lack of such omnipotence of wisdom as one would expect from Universal Mind. While the future was at times seen and divulged to him, his photographic studio twice burned with no advance warning given him. In FATE, on page 7, of the issue in question, are advertised for sale four booklets containing Cayce's statements concerning the lost race of builders who were responsible for the Great Pyramid, and concerning the history of the rise and fall of Lost Atlantis. According to the article in FATE, he could, in trance, speak many languages unknown to him as well as go back in history to describe events, even probe the future to some extent. (My personal reaction to the material in the booklets mentioned has been that much of Cayce's information, if received, indeed, from Universal Mind, is badly contaminated by his reading of books on the Pyramid Prophecies and Theosophical literature of his day on Atlantis. The Pyramid Prophecies, as we recall, failed to glimpse World War II and the atom bomb, as well as several other items which would have had to be included to validate the claims made by writers on the subject.)

Here is my reading taken from the picture of Mr. Cayce in FATE, and it may or may not be correct. However, it seems to throw light on the question of what we may expect by way of a P.A. reading for people of similar potentialities. I get: $\nearrow \odot$ c. and 340 degrees. In an effort to read the intelligences who worked with and through him, I got $\nearrow \odot$ and 532 degrees, this being similar to the high reading for the best kahunas and for the Filipino healer. The reading, if correct, indicates a man of medium intelligence, of good and constructive nature, in the mediumistic degree level, and in contact with spirits or intelligences of the very superior and good levels and natures. Please let me know what readings YOU get, also give me any information via pendulum etc. you may get.

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CHECK READINGS HAVE BEEN COMING IN, not as many as I could wish, but in sufficient numbers to show that the readings I have given are fairly close to the average. Of course, some readings sent in are far wide of the mark made by the majority, but it could be that five could be wrong and a sixth very right. I am especially pleased to have readings successfully made and reported on the strange level from 525 to 560 obtained for the people who seem to contact High Self or high level entities and get help in healing or other beneficial activities. One HRA asked a number of questions concerning the Filipino healer, Terte, of her psychometrically exploring low self, and got some very interesting answers, which she passed on to me, for what they might be worth. One item concerned the possibility of the average person being able to learn to duplicate Terte's works. The answer as given indicated that only those naturally gifted with the needed mental-physical make-up could get the best results. On the other hand, we all know that lesser healing results can be obtained by a great many if only a patient effort is made to learn to serve in this way.

MORE INFORMATION ABOUT THE FILIPINO HEALER was supplied by two HRAs immediately after H.V. 7 went out. It seems that the two men who had investigated Terte and photographed his work, did so some two years or more back, and that they have made a series of similar investigations of religions and cults in the Orient, writing a book about it all.

I was given the address of the organization, in Hollywood, where a center has been established, and from which issue books and courses. There is also a building housing sacred objects which they collected in the Orient, and which adorn a meditation hall open to the use of members of the organization.

The book (of which I obtained a copy at once by mail) is titled INTO THE STRANGE UNKNOWN. It is by Ron Ormond and Ormond McGill. The price is \$6, postpaid, plus 24¢ tax for California residents. It is well illustrated and tells a most interesting and informative story of travels, initiations and strange beliefs. Not much more is told in the book of the Filipino healer's history, methods and works than was given in the FATE article, however. (I almost forgot to give the address. It is, THE ESOTERIC FOUNDATION, 5880 Hollywood Blvd., Hollywood 28, Calif.) Terte began his healing ministry in 1950, after a "spiritual illumination". The nature of this "illumination" is not told. (He may have had a special message from spirits, as many founders of religions have had. Joseph Smith, founder of the Mormon religion reported that his room filled with a light brighter than that of midday at the time he began his work. The appearance of the "white light" is familiar to many of us in connection with a full contact when trying to touch the High Self. It often comes but once in a lifetime. I experienced it in Hawaii about the time I became interested in Huna, being awakened at night by the flood of white light coming from no known source, but experienced nothing by way of an "illumination". After a few seconds the light simply faded.)

Terte was soon removing kidney and gall stones, tonsils and obstructions as well as causing healing without these bloodless operations. He heals without charge at his farm, but only on weekends.

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Tarot was seen removing kidney and gall stones, treating eye operations as well as healing healing without these physical operations. He healed without surgery at his Tarot, for only on weekends.

His farm is about 150 miles north of Manila and on poor roads, so the account goes in the book. He was, at the time of the visit, agreeable to trying to heal all who came, and up to 700 appeared needing help. As they came forward in turn, he shook his head now and then, turning a prospective patient away without an explanation. (Could he have sensed complexes and the like, as did the kahunas of yesterday? And did he have no way of clearing the path for these unfortunates?)

Terte read passages from the Bible in the native dialect as a preparation before blessing water to give it healing qualities, and had to await the coming of the "Spirit Protector," saying, "I can do nothing unless the power of the Spirit Protector is within me." He invites the coming of this entity or power, and then seems to have his hands and arms swell with something, visibly, before he holds them over the water which is to be blessed and which soon turns pinkish and takes on a slightly bitter taste. He also uses this water to bathe such things as eyes before and after removing growths from them.

Terte had assistants, one of whom took over the work of taking out a badly infected tooth. He took hold of it with his fingers, seeming only to touch it, when it came out with a click and without pain or loss of more than a few drops of blood. After the extraction the patient was given a little of the blessed water to drink, and dismissed. (There were no tourists - only local people - in the crowd waiting for his ministrations.) No gifts had been brought or were offered so far as could be observed. Terte has a small farm and five sons who help him work it, and says he needs nothing.

THE REACTIONS OF THE HRAs to the suggestion in the last issue of our H.V., that perhaps we should try to get direct contact with Terte to see what we might learn from him, was met by enthusiasm on the part of three who wrote to me. No one had funds to offer for the project. Three were helpful in calling to my attention the records of similar healers down the years. One HRA scolded because his letters had never been used in the Bulletin, and objected strongly that it was not necessary to go off to the far places to see men like Terte when all we need is to remember that each of us have the "God within" and that the Holy Ghost is always present to hear our prayers and heal us.

A few weeks ago, one of the HRAs who teaches a mixture of Huna and other philosophies, called on me one Sunday afternoon with her 17 class members. I demonstrated P.A. readings and was asked to show how to tell a fortune with the Taro cards. I told the fortune, past, present and future for the HRA teacher while the students all clustered round. I brought exclamations of surprise from my audience by reading the lay of the cards thus: "If you are thinking of borrowing ten thousand dollars, this card indicates that you will probably get it." It so happened that such a plan was on foot, and, as I learned days later, the loan was made just as predicted. I then had my fortune told by the teacher, who used cards but left them all lying face down, using her psychic powers alone. She was asked about the chance of meeting and studying Terte and predicted that I would go to Hawaii and meet him there, and also that I would write a small book which would sell well and bring in much money. I hope she is entirely right, but only time will tell.

My own run of the Taro cards to try to get a line on the prediction's verity gives a mixture of conflicting indications and nothing at all definite. I shall try to get into touch with the group in Hollywood and to learn whether or not there might already be plans to get the healer as far in this direction as Hawaii, or even the West Coast. One difficulty which I can foresee, is the objection of the medical fraternity to such healing as Terte might demonstrate. They stopped him cold in Manila and probably would over here. On the other hand a Washington, D.C. HRA has just sent me a clipping telling of the work of a church organization called "Spiritual Frontiers Fellowship", which is national in scope and is busy looking into such healing as we have been discussing. Good friends of Huna, Ambrose and Olga Worrall, spiritual healers of some fame, are in the work. I will write to them soon about our wish to look into the Terte methods at closer hand. They are associate directors of the New Life Clinic, Mount Washington Methodist Church, in Baltimore. They would be ideal to go to meet Terte and investigate his background and methods, if they could and would go.

A LETTER ON THE TERTE TYPE OF HEALING from HRA H.F. of Chicago, needs careful consideration. I quote from it: ".....This contribution has to do with your remark that, in considering the case of the Filipino healer, we may have to add spirit intervention as a factor in achieving prayer fulfilment, or miracles, which to us are the same. We'd like to take issue with that idea, Max.

"True, people have had healings or other prayer fulfilment by praying to a saint, or to an ancestor. Or (by using) Christian Science, Unity or Huna (methods.) We feel (speaking also for his wife) that in the heavenly postal service, all prayers are routed or re-routed to the proper authority - the Aumakua - and that resulting healings are from that source. M_____ and I almost, but not quite, agree on my theory of spirits.....that we never do, actually, recall spirits of the departed or see or hear spirits or ghosts, but that, instead, what gets called up and contacted is a vortex of activity of some sort which had been duly recorded on the Aka=shic record. The originating spirit or personality or whatever has gone on, but the sensitive contacts, and then clothes or re-enacts or re-creates that person or situation - the vortex of action, that is - and this 'manifestation' we call the spirit of the dead, when actually it is a re-activated groove or vibration on the record - something like looking at a movie of an actor now dead.

"Accepting this theory for the moment, it would appear that the Filipino healer, a good man, and receptive, was simply the instrument of his Aumakua, and that your higher P.A. reading is evidence of the now-and-then presence of the higher voltage of his Aumakua.

"Now, it is barely conceivable to us that the Aumakua might use re-activated or the ready-made experience and good intentions of some dead physician, as (he has been) recorded on the Akashic records after a lifetime of successful medical practice, using this handy instrument for the healer's purpose. This we doubt, as being a long way 'round, and somehow out of character, but it just could be, at least in some cases, and perhaps in this one. But even if this were the mechanism in this instance, it still does not follow that we mortals must hunt up in some way a spirit specialist to do the thing we pray for, AND, also to ask for the undifferentiated voltage of the Aumakua and to activate that spirit, in order to get the desired thing done. If this is the way of it, the Aumakua will

It was one of the two cases in which the patient was not cured by the treatment. The patient was a woman, 45 years of age, who had been suffering from a chronic disease of the lungs for many years. She had been treated by various methods, but without success. The patient was brought to the hospital by her family. The doctor examined her and found that she had a chronic disease of the lungs. The doctor decided to try a new method of treatment. The patient was treated for several months, but without success. The patient was then brought to the hospital again. The doctor examined her and found that she had a chronic disease of the lungs. The doctor decided to try a new method of treatment. The patient was treated for several months, but without success.

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attend to it, or so it seems to us. We've had many healings, many prayers answered, using the methods laid down in your books....."

MY COMMENT on the position taken in the letter is that a finger has been placed on the most controversial point in Huna. As I see the problem, it makes little difference in practice whether there is an "astral shell" (devoid of life and mind but which can be in some way given a temporary semblance of its former life) or vortex or bit of record on the Akasha: or whether the living spirit of a dead person is called into action. In either case the superior powers of the Aumakua are needed. The spirit, I have preferred to think, is one of well evolved standing and must be able to make a full contact with its own or our own Aumakua, and get it to use the high mana to cause instant or slow changes in physical matter to bring about healing - or changes in circumstances. The miraculous nature of instant healing as demonstrated by Terte, calls, according to Huna, for the help of a High Self. No lesser self or spirit could cause materialization and dematerialization..... The thing which has stopped us up to now is our lack of ability to call into action the miraculous healing power of the Aumakuas, through the agency of a spirit of the kind met with in seances, or through the reactivation of the dead "shell" or "record" of a once-living person, supplying it with basic mana and the mental picture of the desired condition, and making the needed movements of mind to get the action put through. Anyone have ideas about this? Contacts to be made by Yoga-type breathings, meditations and the like? (Check Secret Science Behind Miracles again for my angles.)

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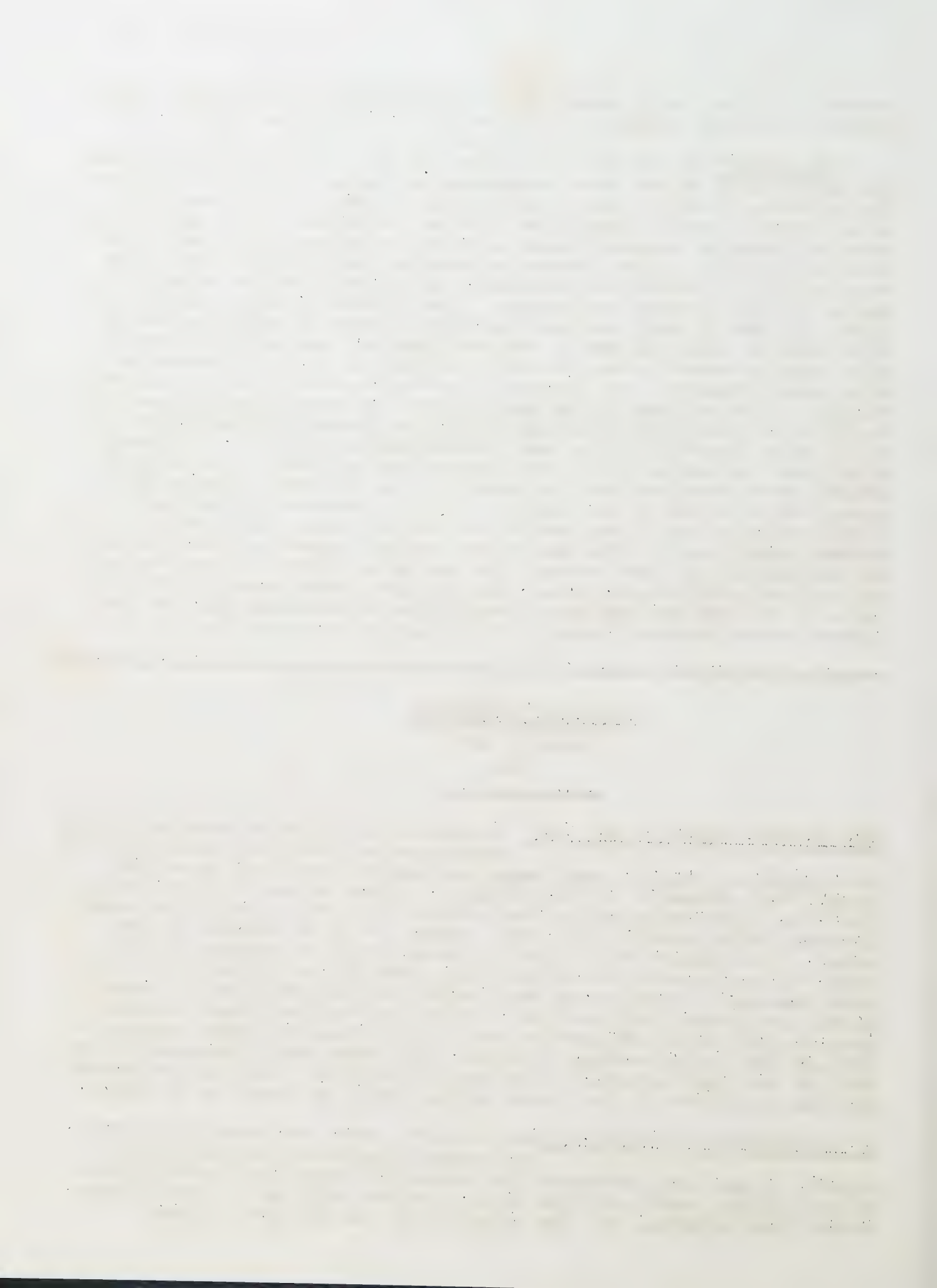
TARO CARD SYMBOLOGY

Initiatory Unit
Nine

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THE ANCIENT ORDER OF HRA TARO is discovered to be in session as the curtain rises. Ol' High Card, dressed as a miner of the Gold Rush days, is reading aloud the Bret Hart story, "The Outcasts of Poker Flats". Cigbo is the focus of attention. He crouches disconsolately beside his box - the latter overflowing, oddly enough, with what seems to be a fortune in paper money. (It appears that Cigbo is being taught the error of his ways. He had gone to Las Vegas with three silver dollars, and had lost them while winning, as he thought, a great fortune in paper money for himself and the HRAs. It had turned out, when he tried to share his wealth by passing out \$1,000 bills to Lodge members, that he had fallen amongst thieves. The money was discovered to be that of the Confederacy.) The story finishes. The book is closed, and the next item of the "Order of Business" is taken up by O.H.C.

IN THE MATTER OF THE \$2.50 deck of Taro Cards mentioned in the H.V. last month as offered by HEALTH RE-SEARCH, a pack was purchased for inspection and found poorly printed on a light grade of cream card, and the cards were unevenly cut. Better than nothing, but far inferior to the \$10 Mystic pack.



THE LESSER ARCANUM OF THE TARO

Old Sour Dough High Card gives Cigbo his pick, shovel and pan, so that he can go out to try his hand at panning gold - an honest venture, and then turns to the Lodge to continue the lesson in sinful uses of the Taro for fortune telling purposes. He begins:

I see from the smiles on your faces that most of you have by now discovered how to "Make friends and win - I mean - influence them". At the last session of the Lodge I told you how to tell a simple fortune with the Major cards of the Taro pack. Now I will begin to add for you the gentle art of using the Lesser Arcanum.

There are two ways to do this, one is to tell the fortune as I have instructed, using the Majors, and then (keeping the minors in a separate pack) spread the minors in the usual way and allow the customer to draw a card, or even a dozen if the problem or the question seems to justify it.

For instance, if the customer has in her future the DEATH card and wishes to know whether it is her death that is predicted by the cards, or that of a relative or friend or pet.....or if it is to mean only a decided change in something connected with her life or affairs.....or whether it indicates a spiritual or inner change or challenge.

Suppose the Minors are shuffled, spread, and a card is selected at random to go with the card of DEATH. Suppose the draw is the IX of Swords, which shows someone described by Waite, the designer, as "Awakening from a dream in which there is much trouble and all ways are blocked, to find that it was but a dream after all." NOW comes the use of your intuition. You consider the majors which lie on either side of the DEATH card in the line representing the customer's future. Suddenly it comes to you that there has been something or that there WILL BE something, which will be feared by the one whose fortune is being told, but that when it actually is there and to be faced, it will be found far less difficult than has been anticipated.

That example will give the idea of how the minors are to be used to throw light on the meaning of the majors when they are used by themselves for the first part of telling the fortune. In passing it may be said that this method of drawing from the minor pack can also be used to throw light on the meanings of the majors when one is running the past or the present as well as the future.

THE SECOND WAY is to mix the majors and minors and use them as a single pack, in which case all of the pack left over after selecting the five cards for, say, a run for the past, can be used when draws are made for cards to go with some card that may not give a definite meaning, or about whose meaning questions are asked. The first method, as given above, is better in as much as the majors have more definite meanings, thanks to the frequent contrasting of "good" and "bad" in the cards which fall in pairs in our secret and greatly enlightening Taro method of laying them out according to their number values (see the illustration sheets to remind you of this layout of the majors.)

STILL A THIRD WAY is to use the majors and draw five, as for the past, then make the draws to go with puzzling cards, first from the minor pack and then from what is left of the major pack. This will allow the complete pack to get into the "run" and that is good.

From the first settlement of the city in 1630 to the present time, the history of Boston is a record of growth and progress. The city has been the center of many important events in the history of the United States, and its people have played a leading part in the development of the nation. The city has been the seat of many of the most important movements of the time, and its people have been the leaders of many of the most important reforms. The city has been the center of many of the most important movements of the time, and its people have been the leaders of many of the most important reforms. The city has been the center of many of the most important movements of the time, and its people have been the leaders of many of the most important reforms.

THE GENERAL THEORY OF MEANINGS FOR THE MINORS, as the pictures were designed by Waite,

whose pack we use as by far the best of the lot for our purposes, seems to be that the cards of each of the four suits are divided, in so far as divinatory value is concerned, into four steps of progression. Have your illustrations of the minors before you as you read, and notice that in all four suits you can say that a project or line of action begins with the Ace or No. 1 card, be it cups, swords, wands or pentacles. It has its first ending or middle of the series of events indicated, with the FIVE card. A fresh start is indicated for the progression of these particular events with the SIX card, and the TEN card ends the series and lowers the curtain on that train of activities, events, efforts, desires or troubles.

The four cards, Page, Knight, Queen and King, which follow the TEN as I have shown them laid out in our illustrations, have to do with the people involved in the series of events as indicated by the 10 preceding cards of the suit. For instance, the Page is usually read to indicate a young and inexperienced person who has, perhaps, undertaken something which the series of ten cards preceding should indicate. He is young and not too experienced, and this may be read as showing that the customer is engaged in trying some project without proper experience, but often with youthful enthusiasm which may carry him through, with or without success, as the run of the cards may indicate. The Knight, on the other hand, is a seasoned warrior and in all suits indicates a better chance of success. The Queen may be a "friendly woman" or may stand for the feminine part of the background of a project or series of events. She is loving and helpful or jealous and inclined to dictate, according to her suit and the cards falling with her in the runs. The King is much the same as the Queen, only with all the male angles tied to him. He may be friend or foe, helpful or not, according to the cards falling with him in runs or later draws to illuminate first meanings.

The FOUR SUITS, Cups, Swords, Pentacles and Wands, have a rather wide scope of meanings. I take them as listed here.

CUPS: A series of events or efforts having to do with (1) our LOVE, and (2) our DESIRES which may be for religious growth, good things for those we love, or for the love of others. The family and the group are indicated here as well as the personal inward searching for the love and contact with the High Self. We love and SERVE and help and teach and hope and plan under the CUPS.

PENTACLES: These mark the events and efforts where money or the means of getting or doing things may be concerned. Here we watch for the progress of making and investing money, spending or giving it away etc. With bad accompanying cards, we see loss of money.

WANDS: Here we have the indicators of a mixture of plans and of the efforts to carry them through. We can also see the progress which has been made in carrying out the plans. Money, love, fame, and opposition can all be factors in the train of events this suit sets before the fortune teller. It is mainly a suit of business efforts.

SWORDS: This suit has to do with the opposition which is being met as a series of events or as a project is traced through the cards. On the other hand, the SWORDS may show in their run the customer's making of war on people, events, obstacles and so on and so forth.

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OUTLINE OF MEANING FOR THE MINORS:

When Cigbo strikes it rich we will have to get out a set of "meaning" sheets by offset to go with our explanations, but for the impatient, here is a brief outline.

CUPS: I or ACE is the inspiration or idea or desire for Cup things.

II. Progress begins well for the desired love or other thing. Two work together. May include healing and nursing .

III. GOOD PROGRESS AND REJOICING as of family or group. All is well.

IV. New idea enters plan. Things are not as good as thought to be.

V. Half way through cycle, but plans partly upset. Needs new start.

VI. New start planned and begun, new places, new elements. Promise.

VII. Hopes rise very high. All seems about to work out perfectly.

VIII. Something found still to be lacking. Going out to find or get it.

IX. Successful end of quest near. Contentment. Everything good.

X. End of the endeavor. Plans work out well. Everyone benefitted.

PAGE: Inexperienced young person tries for love, perhaps passionate.

KNIGHT: Experienced and strong individual proffers love and help.

QUEEN: A woman clings to her inner dreams of love and good for all.

KING: A strong, fatherly, friendly man supplies love, help etc.

PENTACLES: Ace or I: Money hopes and plans start the effort going.

II. Progress with juggling of funds and means to get plans started.

III. Working to earn funds under guidance of others. Service. Hope.

IV. Things tighten up. One hedges and holds on uncertainly to cash.

V. Half through, things look bad. Poverty threatens chance of gain.

VI. New beginning is made. Money divided for self or given others.

VII. Efforts look promising. Looks like a good crop ahead. Waiting.

VIII. Plans go well. Making money and saving it in a small way.

IX. Enough money but discontent. Some satisfaction still lacking.

X. Effort ends successfully. Money, family, home - all won. Luck.

PAGE: Inexperienced start to get money. KNIGHT: Experienced start.

QUEEN: Has money and dreams of using it. KING: Has \$ and power.

WANDS: Here read progression as above for pentacles, but for projects not quite like getting money. Education, building, travel, and whatever may be in work. Ace starts with the idea, II plans how, but III watches for ship not coming in as expected. IV. Ship arrives and there is small success and rejoicing. V. Childishly simple things seem to upset plans. VI. New start seen+small success. VII. Effort to keep on top of the pile. VIII. Sudden changes, travel, moves. IX. The plan is almost worked through. X. Plan worked out. Full harvest. PAGE starts new plan youthfully. KNIGHT knows. QUEEN + KING helpful.

SWORDS: I or Ace sees need to fight for self or others. II sees well armed but unable to fight intelligently. III sees small disappointment. IV. sees plans held up and an enforced wait. V sees the end of half the struggle, with way blocked. VI sees new start and plans, moves, transitions. VII sees tricks being played by one or by the fates and enemies-obstacles. Bad luck. VIII sees apparent defeat of self or could be of enemy. IX. One awakens as from nightmare. Things not as bad as feared. X is double meaning card. Ends try, with self or enemy-obstacle on top. PAGE is inexperienced in meeting trouble. KNIGHT is experienced and rides fast to right wrongs. QUEEN is able to dictate. May be widow with power. KING is man with power and may help or hinder according to cards coming with him.

If one draws cards showing beginning or middle or end of a progression, several people may be involved in the efforts.

Max Freedom Long.

